



# THE CHEVRA

Young Israel of Fair Lawn  
The Morris J. Kraut z'l Torah Center

Joe Smith - President

This Shabbat:

**Shabbat Chol Hamoed**  
19 Nissan 5767; April 6-7, 2007

Shir Hashirim (The Song of the Songs)  
Laining: Exodus 33:12 – 34:12  
Maftir: Numbers 28:19-25  
Haftarah: Ezekiel 37:1-14

Friday

Candle Lighting 7:08 PM  
Mincha 7:10 PM

Shabbat

Chevra Mishnayos Shiur 8:00 AM  
Shacharit 9:00 AM  
Sof Zman Keriat Shema: 9:44 AM (Gra" h)

Mincha 7:00 PM  
Shabbat Ends 8:10 PM

Sunday

4<sup>th</sup> of Chol HaMoed,  
April 8 (Tekufat Nissan at 6:00 AM)  
Shacharit 8:30 AM

**Seventh Day of Pesach**  
21 Nissan 5767; April 8-9, 2007

Laining: Exodus 13:17-15:26  
Maftir: Numbers 28:19-25  
Haftarah: Samuel II 22:1-51

Sunday

Candle Lighting 7:10 PM  
Mincha 7:15 PM

Monday

Shacharit 9:00 AM  
Sof Zman Keriat Shema: 9:42 AM (Gra" h)

Mincha 7:00 PM  
Candle Lighting 8:12 PM

**Eighth (Last) Day of Pesach**  
22 Nissan 5767; April 10, 2007

Laining: Deut. 15:19-16:17  
Maftir: Numbers 28:19-25  
Haftarah: Isaiah 10:32-12:6

Tuesday

Shacharit 9:00 AM  
Sof Zman Keriat Shema: 9:41 AM (Gra" h)

Mincha 7:00 PM  
Tzet Hachag 8:13 PM

**Mazel Tov**

Mazel Tov to Anne and Jack Mermelstein on the birth of their grandson.

! זה הקטן גדול יהיה !

Mazel Tov to the happy parents Ruchi and Jonatahn, to Efraim, Leora, and to the entire family.

May they share many Semachot together and enjoy much Nachas.

**Refua Shlema**

Refuah Shalaima to Richard Geliebter who is now at Maple Glen on Saddle River Road.

He would love to have visitors so please stop in when you have a chance.

**Annual Journal Dinner**

**Please save the date -  
June 3, 2007 for the YIFL**

**Honorees:**

Baalei Keria:

Aaron Kor, Aaron Safier, Betzalel Bacon, Brad Kaufman, Dovie Fischer, David Gottlieb, David Schwartz, Ephraim Loewy, Evan Silver, Josh Herbert, Leslie Gabor, Covey Schnipper, Phil Kestenbaum, Yechiel Boussi.

Awardees:

Rabbi Avidan Elkin – Hakarat Hatov  
Jerry Halpern – Talmud Torah  
Joe Smith – Manhig  
Sam Lorber, Paul Cooper – Founders  
Stu Mentzel – Minyonaire

**Torah Insights – Harav Shlomo Riskin**

**Shabbat Shalom: Chol Hamoed Pesach**

Efrat, Israel – Everyone around the seder table enjoys a spirited singing of Dayenu, the quintessential thanksgiving to G-d for every step that He guided us to take on the road to redemption. Had He taken us out of Egypt and not wrought so many judgments against the Egyptians, it would have been sufficient (dayenu)... had He given us their money but had not split for us the

sea, it would have been sufficient (dayenu)". However there is one line in this song of praise which has always been difficult for me to understand: "Had He brought us in front of Mount Sinai and not given us the Torah, it would have been sufficient (dayenu)" How would it have been enough? What value could there have been for G-d to have taken us close to the mountain without revealing to us His laws of humanity and morality?!

The second question which perplexes me during the seder – but I usually forget to delve into it after having drunk my fifth cup of wine – is with regard to the "four questions" themselves: "In every other night we do not dip even once and on this night of Passover we dip twice." This particular question is never really answered within the Maggid portion of the seder. The fact that we do have "dips" as a kind of 'forshpeis' to our seder meal is certainly in keeping with the Passover feast, but why our specific dips of Karpas (green vegetable) in Haroset; (Haroset was used by the Rambam, Yemenite community and many other communities as well) and then the Bitter Herbs in Haroset.

The fact is that the entire drama of the servitude and exodus from Egypt began with an act of 'dipping' and concluded with an act of 'dipping'. The Israelites initially found their way into Egypt when Joseph the son of Jacob, was sold into Egyptian servitude by his brothers. Since the brothers had to explain in some way Joseph's mysterious disappearance, they dipped the special coat of striped colors which his father had given him (the very word karpas is used in the Scroll of Esther 1:6 to

describe such a fancy cloth and is probably the initial derivation of the Biblical Hebrew passim) in the blood of a slain goat. When Father Jacob saw the bloodied garment of his beloved son, he assumed that Joseph had been torn apart by a wild beast. Our Sages teach us that it was the sin of the brotherly strife and hatred which was responsible for the enslavement of the Israelites in Egypt (B.T. Shabbat 10 A). Hence, our dipping of the karpas in the red haroset, which according to the Jerusalem Talmud symbolizes blood, would express the tragedy of Jewish internal hatred which is the root cause of our exiles and prosecutions.

The second dipping took place at the end of the Egyptian enslavement, the beginning of the Hebrew emancipation, when each Hebrew family slaughtered a lamb in preparation for their exodus "You will then take a bunch of hyssop and dip it into the blood (of the lamb) which will be placed in a basin. Place some blood on the beam over the door and the two door posts after you have dipped your finger in some of the blood in the basin. Not a single Israelite may go out of the door of his house until morning." (Exodus 12:22) The blood of the lamb represented the willingness of the Israelites to sacrifice an Egyptian god (for such was the lamb) to their higher belief in the Lord of redemption and freedom. They effectuated this pascal sacrifice during the time of the killing of the first born of the Egyptians – a plague from which the Hebrews were saved by the blood that was on their doorposts. The Israelites were all united in their commitment to the Almighty and fulfillment of this command, including their all

remaining in their homes despite the fact that the Egyptian streets were ripe for looting in the frenzy hysteria which most certainly accompanied the death of the Egyptian first born. The second act of dipping served as a tikkun or repairmen – of the first; the sin of brotherly strife found its repentance in the form of brotherly unity, by which merit we were redeemed from Egypt.

This explains both dippings at the seder and intensifies the fact that if only we as a nation could be united together, no force on earth would be able to harm us.

When the Bible describes the momentous Revelation at Sinai, we are told, "They had departed from Rephidim and had arrived at the Sinai desert, where they (the Israelites, in the plural) encamped in the desert; and Israel encamped there (in the singular) opposite the mountain" (Exodus 19:2). The change from plural to singular within one phrase is quite remarkable. The classical commentary Rashi comments, "As if they were all one individual with one heart". It was their very unity of purpose and commitment – their togetherness as a nation which enabled them to merit the Revelation. This I believe is the meaning of the Dayenu song: Had the Almighty merely brought us in front of Mount Sinai with singleness of goal and united in spirit, even without His having given us the Torah that unity would have been sufficient!

**By Shlomo Riskin**  
**Shabbat Shalom**  
 Shlomo Riskin  
 Chancellor Ohr Torah Stone  
 Chief Rabbi - Efrat Israel